THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Cultcre.

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A Vision of India.

THE INDIAN POLITY.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

What sweetness clings around the honoured names
Of ancient Hindu states! The Kurus great,
The Kosalas in their imperial state,
By their renown eclipse all other fames.
But every state our respects rightly claims—
Nishada, Nepal, and Videha great
The Vanga forming India's eastern gate,
Avanthi which the bard with joy acclaims,
Kashmira fair like earthly paradise,
Panchala and Virata's happy land,
The Surasenas which the Lord did bless,
The Andhras full of regal enterprise,
The Chola—Pandya realms with temples grand,
The Kerala, the home of loveliness.

The Nationalist Party in The Legislative Assembly.

The Swarajists and the Independents of the Indian Legislative Assembly have coalesced and have emerged into a Common Party known as the Nationalist Party fully pledged to support the demand for the early achievement of Swaraj. This new Party is now 75 strong and each member of the Party has signed the following pledge:

"If the Government do not make satisfactory response to the resolution demanding reforms within a reasonable time the party will then be bound to a policy of obstruction and will put the policy into operation at the earliest period when the demand for grants is made by the Government by refusing supplies, provided,

(*a*) That the party decide by a majority of three fourths at a meeting specially to be convened for the purpose that the response if any made by the Government is not satisfactory.

(*b*) That the party are assured that the majority of members of the Assembly are ready to start and carry out obstruction successfully and

(*c*) That any other form of obstruction to be resorted to later by the party should be decided upon a similar vote."

* * *

The first fruit of this coalition was seen on the 7th instant, when amidst thundering applause, the New Party carried by so many as 77 votes against a bare 39 an important resolution moved by Mr. K. C. Neogy, an Independent non-official member from Bengal. This resolution demanded the Government to impose a countervailing duty on South African coal imported into India to the extent of the indirect bounty enjoyed by it in the shape of a rebate on railway freight. The Government opposed the resolution with all its might. Sri Charles Innes argued for the Government very vigorously and with convincing statistics. But Pandit Malaviya and Sir Purushotamdas Thakurdas tore his arguments into shreds and Pandit Shyamlal Nehru remarked that this was also a step by way of retaliation against the Whites in South Africa who under the leadership of General Smuts were meting out barbarous treatment to Indians lawfully domiciled in that colony. Thus it was made clear that there was an under-current of political feeling on this question which could not be ignored. After a full drees debate lasting nearly five hours the Resolution was carried and the Government suffered its first heavy defeat in the new Assembly despite the earnest efforts of Sir Charles Innes.

Events of the Week

Mahatma Gandhi is improving in health slowly but surely. He has issued a message to the country in the form of a letter addressed to the President of the Congress. We give below the full text of this unique document since it is a reaffirmation of the original gospel of constructive nationalism, non-violence, communal unity and economic regeneration of the masses through the spinning wheel —now reaffirmed with the strength of conviction and faith born of hard and deep thinking in quiet seclusion for well-nigh two long years. The letter runs as follows :—

Sassoon Hospital,
Poona 7th February, 1924.

My Dear Friend and Brother.

I send you as President of the Congress a few words which, I know, our countrymen expect from me on my sudden release. I am sorry that the Government have prematurely released me on account of my illness. Such release can bring me no joy, for I hold that the illness of a prisoner affords no ground for his release.

I would be guilty of ungratefulness if I did not tell you and through you the whole public that, both the gaol and the Hospital authorities have been all attention during my illness. Colonel Murray, the Superintendent of the Yeravda prison, as soon as he suspected that my illness was at all serious, invited Colonel Maddock to assist him and I am sure that promptest measures were taken by him to secure for me the best treatment possible. I could not have been removed to the David and Jacob Sassoon Hospitals a moment earlier. Colonel Maddock and his staff have treated me with the utmost attention and kindness. I may not omit the nurses who have surrounded me with sisterly care. Although it is now open to me to leave this Hospital, knowing that I can get no better treatment anywhere else, with Colonel Maddock's kind permission, I have decided to remain under his care till the wound is healed and no further medical treatment is necessary.

The public will easily understand that for sometime to come I shall be quite unfit for active work. And those who are interested in my speedy return to active life will hasten it by postponing their natural desire to see me. I am unfit and shall be for some weeks perhaps to see a number of visitors. I shall better appreciate the affection of friends, if they will devote greater time and attention to such national work as they may be engaged in and especially to hand-spinning.

My release has brought me no relief. Whereas before release I was free from responsibility save that of conforming to gaol discipline and trying to qualify myself for more efficient service, I am now overwhelmed with a sense of responsibility I am ill-fitted to discharge. Telegrams of congratulations have been pouring in upon me. They have but added to the many proofs I have received of the affection of our countrymen for me. It naturally pleases and comforts me. Many telegrams, however, betray hopes of results from my service which stagger me. The thought of my utter incapacity to cope with the work before me humbles my pride.

Though I know very little of the present situation in the country I know sufficient to enable me to see that, perplexing as the national problems were at the time of the Bardoli resolutions, they are far more perplexing to-day. It is clear that without unity between Hindus, Mahomedans Sikhs, Parsis, and Christians and other Indians all talk of Swarajya is idle. This unity which I fondly believed in 1922 had been nearly achieved has, so far as Hindus and Mussalmans are concerned, I observe, suffered a severe check. Mutual trust has given place to distrust. An indissoluble bond between the various communities must be established if we are to win freedom. Will the thanksgiving of the nation over my release be turned into a solid unity between the communities ? That will restore me to health far quicker than any medical treatment or rest cure. When I heard in the gaol of the tension between Hindus and Musalmans in certain places, my heart sank within me. The rest I am advised to have will be no rest with the burden of disunion preying upon me. I ask all those who cherish love towards me to utilise it in furtherance of the union we all desire. I know that the task is difficult. But nothing is difficult if we have a living faith in God. Let us realise our own weakness and approach Him and He will surely help. It is weakness which breeds fear and fear breeds distrust. Let us both shed our fear, but I know that even if one of us will cease to fear we shall cease to quarrel. May I say that, your tenure of office will be judged solely by what you can do in the cause of union. I know that we love each other as brothers. I ask you, therefore, to share my anxiety and help me to go through the period of illness with a lighter heart.

If we could but visualise the growing pauperism of the land and realise that the spinning wheel is the only remedy for the disease, the wheel will leave us little leisure for fighting. I had during the last two years ample time and solitude for hard thinking. It made me a firmer believer than ever in the efficacy of the Bardoli programme and therefore in the unity between the races, the charkha, the removal of untouchability and the application of non-violence in thought, word and deed to our methods as indispensable for Swarajya. If we faithfully and fully carry out this programme we need never resort to civil disobedience and I hope that it will never be necessary. But I must state that, my thinking prayerfully and in solitude has not weakened my belief in the efficiency and righteousness of civil disobedience. I hold it as never before to be a man's or a nation's right and duty when his vital being is in jeopardy. I am convinced that it is attended with less danger than war and whilst the former when successful benefits both the resister and the wrong-doer, the latter harms both the victor and the vanquished.

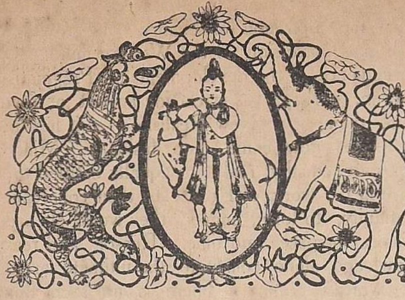
You will not expect me to express any opinion on the vexed question of return by Congressmen to the Legislative Councils and the Assembly. Though I have not in any way altered my opinion about the boycott of Councils, Law Courts and Government Schools, I have no data for coming to a judgment upon the alterations made at Delhi. And I do not propose to express any opinion until I have had the oppportunity of discussing the question with our illustrious countrymen who have felt called upon in the interest of the country to advise removal of the boycott of Legislative bodies.

In conclusion, may I through you thank all the very numerous senders of congratulatory messages ? It is not possible for me personally to acknowledge each message. It has gladdened my heart to see among the messages many from our Moderate friends. I have—Non-co-operators can have—no quarrel with them. They too are well-wishers of their country and serve to the best of their lights. If we consider them to be in the wrong we can hope to win them over only by friendliness and patient reasoning, never by abusing. Indeed, we want to regard Englishmen, too, as our friends and not misunderstand them by treating them as our enemies and if we are to-day engaged in a struggle against the British Government, it is against the system for which it stands, not against Englishmen who are administering the system. I know that many of us have failed to understand and always bear in mind the distinction and in so far as we have failed we have harmed our cause.

I am
Your sincere friend and brother,
(Sd.) M. K. GANDHI.

* * *

In an interview Mr. Brelvi, the joint Editor of 'the Bombay Chronicle' had with the Mahatmaji, the latter said that on his conviction two years ago he had issued a message to his countrymen in the form of a letter addressed to the then President of the Congress—Hakim Ajmal Khan. The Bombay Government wanted to modify certain phrases and sentiments in that letter. But the Mahatma would not do it. He refused to send out such a truncated version. The Mahatma now intends to take the earliest opportunity of publishing that letter.



The Hindu Message

Religious Life in India—Its Source and Its Import.

In India, our methods of religious life,—whether as individuals, members of social groups, or of Hindu society as a whole,—are facts, permanently and invariably settled in their content, bearings, and aim and intended to lead to the ultimate goal to which we are to aspire when we gain release from the bondage of the recurring experiences of the phenomenal world. We consider it wrong to suppose that the Creator has left us absolutely unaided and without guidance to solve for ourselves the great problem of what constitutes the true plan and methods of redemption. There are many modern educated men who think that this great problem of life is being solved by the progressive course of human endeavours and thought in the universe. As the story and drama of man's life unfolds itself, the organisation of society advances from the homogeneity and simplicity of a rude, uncultured and self-centred individualism to the organised and harmonised integration of a whole with all its parts intertwined, interdependent, and compacted together and consciously engaged in the fulfilment of their several functions so as to attain to the final goal of all evolution. We are unable to agree with this view and representation of man's evolution on earth, historic and prehistoric. It is true that various critical situations have had to be grappled with in various times and places, that various problems have demanded solution. It is true, also that striking personalities have appeared on the scene at critical moments in various quarters and have produced an ineffaceable impression on various peoples and communities—and some of them have even revealed to human experience or imagination levels of spiritual attainment so high and singular as to seem *almost* identical with—or *even* the same as—the state of perfection which we have learned to associate with our conception of the Supreme Being. But notwithstanding these developments in the complex evolution of life, both mankind as a whole and even individuals who seem to exemplify advanced types of human evolution, continue as ever in the throes of a struggle as unceasing as it is imposing, for an enlightenment which, when reached will once for all give us release from every form of evil and imperfection.

Some however are of opinion that, as the co-ordination of the functional activities of individuals in the family leads to the collective happiness and harmony of the family, and as the co-ordination of the functional activities of the several organs in the physical body leads to the happiness of the body as a whole, so we have to endeavour to attain to the harmony and co-ordination of the several functions of the various groups in each state so as to secure happiness and harmony of the state as a whole,—and similarly to endeavour to attain the harmony and co-ordination of the several functions of the various states, national and imperial, in order to accomplish the collective happiness and harmony of the international and interdependent League of nations. They hold that we can even finally attain to a state of harmony of the *entire universe* by the co-ordination of the functions and activities of all the various beings and groups of beings in nature, and of the worlds upon worlds rolling ever in the etheric space. The harmonious family, group, state, nation, and league of nations ending in the harmonised nature or universal being is what is known as the organismal ideal. That alone is God, and there is no other. Each unorganised part, large or samll, and each unorganised whole, large or small, is calculated to bring on unhappiness and evils to the extent that organisation is incomplete, and thus keeps us farther and farther away from God.

This conception of religion and the religious life is obviously imperfect, erroneous, and unsatisfying. For, in the *first* place, it confines religion and religious life to the purely *external* aspects of the life of man (and other beings) in the universe, — political, economical, ethical &c. This is simply to return to the Hellenic view and solution of life's problems—and to the modern European view which reverted to its allegiance to its ancient Greek teachers and masters under the magic of what the late scholarly historian of the Renaissance movement in Italy called "the re-discovery of man" and "the re-discovery of the world" by Italy and, following Italy's lead, by Europe. Except, perhaps, for Plato's Doctrine of Ideas, the Stoic Doctrine of Human Personality independent of the environment and participating in a relationship of solidarity with all that is vital and universal in the living nature of man, and the Eleatic Doctrine of Appearance, — all of which had but a brief sway over the higher minds of Hellas —the Greeks never rose beyond the conception that life's great aim was the realisation of harmony and the co-ordination of all the external aspects of life by the pursuit after the ideals of Truth, Goodness, and Beauty. Even the culmination of Greek philosophy in Aristotle did not get beyond the unfolding of the solidarity and unity of the organic life of the society and the state and the subordinating of the individual to the current secular ideals and standards of what constituted the civil policy of a City-State *(Polis)* or Federation of City-States. It was Christianity that first taught Europe the infinite value and worth of the soul of the individual man apart from all relations to the society and the state. The Vedic religion alone does this in the most intense form by bringing him, *first*, into close and intimate relations of love and service to God and his creatures, and, later, by enabling him,—in due course of spiritual advance and when the "privileges" (or rather shack-

les) of duty binding him to the life of the world around him have worn off—to attain to the Inner Freedom of Light, Joy and Unity underlying all phenomenal differentiation and manifestation. Whatever the value of the Greek ideals of harmony and justice, we cannot afford to part with the basal and fundamental doctrine of Hinduism by which all men and souls are to be laid hold of and recruited for the service and attainment of the supreme verity of the One Spirit—the *ekam, advatiyam*, of the Vedanta —pervading and sustaining the universe, even while we firmly maintain and affirm the consciously-co-ordinated heterogeneity of the non-competing, but mutually helpful and inter-dependent occupational groups into which human societies and states have ever stood—and must ever continue to stand—divided owing to the exigencies of their life and situation in the environment in which they are placed. We cannot afford to dispense with the perfect freedom and bliss which spiritual life and realisation in the highest form of Vedic Dharma ensures to the individual,—on the sole and simple ground that the unhappiness, past and present, in which the tragedies of human competition and combativeness, of which history is full, have given rise in us to the intensive and ceaseless craving for a practical life of rational harmony and peaceful co-operation between all communities, states, and nations and the ending of all confusion and conflict of interests between man and man. The so-called "practical reason" of man and its aspirations and ideals have never existed beyond the imagination of a few doctrinaires, enthusiasts, and visionaries. The world's Machiavellis, Napoleons, Castlereaghs, and Kitcheners have alone given a free and unimpeded impulse and lead to the active life of states and the policies of statesmen. The philosophy of "practical reason" has failed to remove the compulsion put on civilised men by external conditions, or to face the trials to which men become subject when they resolve to let the creative impulses of their higher nature to reign freely in their hearts and consciences.

It has of late become the fashion in the West —and especially among the leaders of thought and life there—to speak of Value as the sole element in determining the nature or growth of Reality. According to this so-called philosophical school known as Pragmatism, Reality is that which is "ever in the making,"—that which ever grows by the *growth* —and is not simply conserved by the conservation—of Value in man's life in the universe. We must no longer be content with the weak mediaeval life of contentment and unchanging ideals in art and religion and industry. Every state and nation must strive for a growing enrichment of its collective life and a growing revelation of the powers of the individual in cultural progress so that the world may evolve, through a federation of some kind—whether it be the League of Nations or some other similar body—into an all-comprehensive and universal personality embracing all men within its ample fold and its sweeping embrace. We cannot help thinking that this is only another name for—or another form of—the Classical or Renaissance Ideal—which began to have sway over the minds of men when the fixed social order of the Mediaeval Age failed, owing to the mediocrities which it produced everywhere, to satisfy the aspiration for change and growth which had taken possession of the Western mind. Under the influence of the developments of Pragmatism,—or even, perhaps, as a reaction against, or revulsion from, them—, a "New Realism"—as it has named itself—has now come into fashion. Mind and things are equally real and equally entitled to their place in the world of Reality by their coherence and continuity, to form, indeed, the world of order as existing in space and time. Reason and reasoned knowledge alone constitute the ultimate arbiter of the world's destiny. There is no such thing as good or evil in the world,—no such thing as value, even as one factor in determining reality.—There is, no doubt, some truth in this new philosophy of Realism, in so far as it takes its stand on the fundamental principle and unquestionable fact that the so-called good and evil in our world of phenomena are put into it by our sense-experiences and the feelings to which they give rise,—by our *dvandvas* or considerations of pleasure and pain, of love and hate, of desire and aversion. There have always existed as there exist today, among men, ideas of relativity relating to the reciprocal relations and comparative values of phenomena existing in space and time. But these phenomena are not absolutely real,—hence, their value is relative, too, and so unreal. So long as we are guided by the cognitions of our senses and intellect, we can never arrive at an *ultimate conception of value as a reality,—as the one reality.* No rationalistic cognitions (or calculations) of *phenomenal values* alone can ever enable us to attain to the ultimate Vedic conception of Absolute Value *(Prayojana)* as the one Innermost Reality beyond all changes of time and place, and phenomena.

The Vedanta, alone, takes its stand on Value *as the Ultimate and Sole* Reality. Sri Sankaracharya says:—"Where Value is, of that alone the Veda treats as its true import." The Atman is our sole experience of Value. It is therefore called *Paramartha*. Sankara says:—"that substance which uniform and unchanging, exists ever is the Ultimate Reality *(Paramartha).*" The mind of man can never infect it with its cognitions and conceptions of the values of phenomenal objects in the universe,—for "speech, even when associated with mind, retreats before it and cannot realise it." The Atman as the one Reality alone *endures*, and *perdures*, and alone constitutes Value and is non-different from it. These two ideas—Reality and Value—are no antinomies, but identical. We do not deny the existence of phenomenal values. They are essential to us,—but only as means to the ultimate experience of the Atman, as means and aids to the very quintessence of the ultimate experience of Value or Being. Moral Values, standing in relation to and forming part of the phenomenal world, are what we call Dharma. They may be, and are, opposed to what Professor Bertrand Russell calls "the scientific spirit," —but they are not opposed to the spirit of man which aims at reaching the ultimate and absolute Reality, with which alone the Adhyatmic Science of Vedanta is concerned.

There will no doubt, be not wanting men who

are disposed to liken our Dharma to the Canon Laws and Decretals of the Middle Ages. Nothing can be a greater mistake and absurdity. We in India have never had a class of professional priests, nor was Dharma their handiwork. The Brahmins never enacted our Dharma regulations, but only taught them. They officiated at Vedic rituals, ceremonials, sacrifices,—but they were under no compulsion to do so. They were, as even now they are, more often laymen than clericals. The educational system of the time, being based on the Vedas and Vedangas, tended to make them—and all other sections of the population, too,—firm believers in the Vedic system of faith and knowledge. The Vedic religion, however, has ever been unorganised and individualistic. It never had an organisation of churches parishes, priests, sees, bishoprics,—its baptismal fonts, its assemblies for prayer, cemetries, and cathedrals. It can never be said of any age or century of Hindu history, as it has been said of the Middle Ages, that there were no unbelievers. The utmost latitude has ever been allowed for thought and ratiocination to play upon and around the contents of the Vedas and other sacred authorities of the Hindus. Hence, we have never had a mere system of dogma, unproved and unverifiable, in any school of Vedic religion or interpretation. We have never had a mere system of Church discipline, no merely ecclesiastical hierarchies, no chapters of professional clergymen, no Cathedral assemblies, no ecclesiastical domains and privileges, no cloistered nunneries and monasteries discharging various disciplinary functions on their own authority, &c. We have never had the curse known as the "mediaeval mind." Our heads of Mutts and our Royalties never had the function of laying down our systems of Dharma. Hence, we never had, like the Christian religion, its "two swords," lay and clerical which, through the long centuries of mediaeval history, claimed and received the unquestioned homage of mankind in Europe. As a Western writer has said, the Brahmins "only attempted to establish a spiritual empire" in India. Further, "they fostered a devotional spirit, and as a class were distinguished for their high morality and spirituality. They thus erected all over India a spiritual empire which included the Hindu religion, Hindu learning, rites, laws, manners, and civilisation. In short, the Brahman caste can boast of having produced great speculative thinkers, administrators, statesmen, philosophers, and scientists, but more especially religious leaders and seers of their race. As a class, they are to this day men of a high religious and intellectual type, with minds of singular subtlety and elevation." In all this work of high culture, all Hindu races and castes have taken part in the measure possible to each,—and hence the Brahmins have never enjoyed or claimed a monopoly either of high intellectuality or spirituality. This same writer has, also, in one place stated that "no other country in the world has been so much under the power of sacerdotalism as India." But this so-called "sacerdotalism" is based on the authority of the Vedas and the reasoned synthesis of their contents made by the philosophical school of Purva-Mimimsakas. The same writer has also written as follows:—"The Brahmins did not, as many think, deliberately adopt caste, and surround it with an intricate and elaborate defence for their own glory or profit, or that they themselves might lead lives of pleasure at the expense of their fellow-men. No, they were actuated, not by love of ease, but by a high sense of obligation." (E. P. B's *Transformed Hinduism.)*

Our Scriptures consist chiefly of the Vedas. The rest—Itihasas, Puranas, etc.,—are meant to help in understanding the theory of religious and spiritual life contained in the Vedas. The writer above quoted says:—"We find in the Rig-Veda a gradual ascent from the lower conceptions to the higher, from the worship of the physical forces found among the most ancient hymns to the recognition in the later hymns of a spiritual worship." This writer and other Western writers often express the most contrary views. But, if the entire Vedas were studied and comprehended as a reasoned and synthetic whole, on the principle of *Samanvaya* (Synthesis) according to which the sages and scholars of India have interpreted them, European scholars—and the Indians of modern days who have followed them—would never have fallen into the errors and inconsistencies which have entirely vitiated their methods and conclusions.

This *Samanvaya* synthesis relates (1) to the nature of Innermost Bliss of the Experience of the Atman; (2) to the processes of ritual, meditation, emotional self-surrender, and, lastly, ratiocination which form the paths to its attainment. Furthermore we have it fully burnt, as it were, into our minds, and into our life of the spirit that we must be throughout guided by a Guru who has himself fulfilled and completed his own spiritual development in one or all of these branches of the spiritual life. At each stage, the disciple, also, is directed to turn to the harmonised synthesis of the sages in order to see for himself that he is not a blind follower of dogma, but only pursuing a process of developing self-experience grounded on the highest principles of ratiocination and spiritual life. A distinguished philosopher and metaphysician has said:—"Philosophy depends on the religious consciousness." Also, "In so far as the religious experience comes to include the vision of all that has value united in a type of perfection, metaphysic comes to be little more than the theoretical interpretation of it alone." The interpretation will be "theoretical," only it is the work of men,—albeit they are philosophers or metaphysicians,—who have neither "the religious consciousness" nor the "vision" which they seek to interpret. The Indian Rishis and Acharyas are accepted as men who have themselves gained the experiences and visions qualifying them to present to the world such a reasoned synthesis as would be valuable to all who wish to test their own spiritual advances in the light of established truth.

The Vedas and the Vedantas are not, and have never been, regarded in India as merely historical or archaeological records, but as the sole repository and source of super-sensuous truths and of the practical processes which lead to their realisation in human experience. Hence, *in the first place,*

those parts of the Vedas which do not relate to spiritual and super-sensuous truths or experiences have no authority for us. In the *second* place, the Vedas are not merely the literary productions in which certain rationalistic philosophers and metaphysicians endeavour to explain God's nature and relations to, or dealings with the world. In the *third* place, the Vedas are not mere records of the intellectual convictions and spiritual traditions of a community or Church to be transmitted to future generations (with additions or alterations suited to the times) as a body of dogmas whose significance will vary with the changing circumstances of each epoch of history as it evolves itself in the course of events. The Revd. B. H. Streeter, an influential exponent of Protestant theology, says: "The idea of God, in the sense in which the Christian speaks of God, was not given to mankind all at once, nor was it arrived at by processes of pure philosophy or abstract reasoning. It came through the direct spiritual apprehension of the Hebrew prophets, the explicit teaching of our Lord Himself, and the interpretation of the Person of Christ by the inspired writers of the New Testament and in the long history of the Church itself." But it is also true that the validity of all these sources has to be tested, and the genuine doctrine of Christianity interpreted, in the light of advances made in knowledge through the experiments made by men and the suggestions they put forward in the light of their endeavours. It will be easy to see that such interpretation cannot be free from what is known as the "*personal equation*"— from errors and untruths which men with impressive personalities can get circulated among, and accepted by, the eager and credulous folk who swarm in all grades of society. Further, the situation is one apt to breed spiritual conceit and illusions among men inflated with the pride of possessing special powers and gifts of spiritual communion which often turn out purely illusory and unverifiable. The Veda does not claim authority simply because it contains the verdicts of a body of spiritual seekers and interpreters of spiritual truths or the embodiments of a *evolving communal sense of spiritual truth* emanating from and propagated by certain gifted and endowed souls appearing among a people like the Jews and known as "prophets." The Rishis are neither the authors of the Vedas, nor the interpreters or inspirers of a "communal sense" of religious truth which exhibited itself in its most intensified and elevated form in the messages of certain saints or prophets. The Vedas are *manifested* by the Creator himself and then communicated in the form of revealed messages to Brahma and through him transmitted to a linear succession of teachers and disciples. They were in certain cases also sensed in exalted spiritual moods by certain Rishis who similarly got revelations of them from the Supreme Being, and accepted as such by men equal to them in spiritual experiences and attainments. Such Rishis do not appear now, and have not appeared during the long periods of spiritual decay through which we have passed in India.

The Philosophical Message of Hinduism.

By P. T. Srinivasa Iyengar M. A.

The first experience of the world of matter we have is due to the resistance material objects offer when we handle them. But for this resistance, the common, unphilosophical men cannot, perhaps, reach the idea of matter. This resistance is chiefly experienced as weight, for our first contact with objects is when we attempt to lift them. Hence the common man regards weight to be the principal characteristic of matter. Hence, also, the ineradicable tendency in most men who are not used to philosophizing, to attribute a special reality of existence to heavy objects; hence the phrase this solid earth, as if the solidity of the earth endowed it with more materiality than is possessed by more tenuous objects. To the Indian thinker a thought in the mind, a *chittavritti* is as much a material object than this solid earth—a proposition which will be expounded and rendered clear when we turn from the criticism of European philosophy to an exposition of Indian thought. The reason why the European cannot understand the Indian doctrine of the materiality of mind, is that solid objects like the almighty dollar have weight; it is but right that a civilization based on commercialism, on the pursuit of wealth as the supreme end of life should be so eminently materialistic as to regard heavy things as possessing more reality of existence than ghostly ones. But a little enquiry has pricked the bubble. Weight is a variable characteristic of bodies; it varies according to the distance of an object from the centre of the earth. A variable quality cannot be a permanent mark. Hence defining matter by weight lands us in absurdity.

Hence European thinkers have substituted the concept of mass for that of weight as the permanent mark of material objects. Mass is defined as the quantity of matter in a body; and all modern physics is based on this concept; it boasts of the extraordinary delicacy of its means for the measurement of mass; its measurements of momentum, energy, moments—all the refinements which from the foundations of dynamics are founded on this concept of mass. Let us try to understand what is mass. Mass is the quantity of matter in a body, which we estimate by measuring them. For the present it does not matter *how* we measure mass. It will do to try to understand if possible what westerns mean by mass. Mass is the quantity of matter in a body. Matter is that which possesses mass. Ether is described as not matter because it has no mass, whereas matter has mass. Consider whether we have proceeded beyond our starting point. Matter is that which has mass; mass is that which matter has. We define matter by mass, and mass by matter. A more unblushing example of crying in a circle cannot be conceived. It is an illustration of our Indian Joke of offering a Ganesa made of jaggery a bit of his own person. On this vicious circle all western philosophy is based. But no western writer has ever been deterred from basing philosophy, on this foundation of shifting sand. But this is not all. Modern electrical reasearch, though we do not know what electricity is or means, has played further havoc with the idea of mass; and Einstein has still further dissolved the idea of mass in the solvent of his theory of relativity.

Social and Religous

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswamy Sastri, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA XI

(*Continued*)

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

By me, thus full of grace unto you, has been shown to thee, O Arjuna, this supreme form by my own majestic power,—this effulgent, universal, infinite and primeval form which hath not been seen before thee by any one else.

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवं रूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

Neither by the study of the Vedas and of yajnas (sacrifices), nor by gifts nor by kriyas (rituals,) nor by severe austerities am I visible in such form in the world of men to any one other than thyself, O great hero of the Kurus.

Notes

1. Thus the Lord declares that His supreme nature can be realised only by Bhakti (devotion) on the aspirant's part and Prasada or Anugraha grace, on His part.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

Be not full of fear and be not bewildered, having beheld this awful Form of mine. Free from fear and with gladdened heart, behold again this other form of mine.

Notes:

1. Evidently the Lord here refers to that other four-armed form which Arjuna yearned to behold.

संजय उवाच—

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५ ॥

Sanjaya said:

Vasudeva, having thus spoken to Arjuna, showed again His own Form to him. The all-pervasive Lord, assuming His own gracious form, pacified him (Arjuna) who was trembling with fear.

Notes:

1. By using the word Vasudeva, what is indicated is that the Lord showed to Arjuna his 'divine gracious four-armed form with which he incarnated as Vasudeva's son.

2. There is nothing surprising in Arjuna having known that form as a true bhakta and as an incarnation of Rishi Nara who along with Rishi Narayana was an incarnation of the Lord. He naturally yearned to see the gracious object of his contemplative adoration. The Lord showed that form to him and then showed His human form as Krishna to him. Sri Nilakanta says. 'यदर्जुनेन प्रार्थितं चतुर्भुजं धारणाविषयं रूपं तदपि तिरोदधे इत्यर्थः ॥'

3. I shall discuss in the next stanza Sri Ramanujacharya's views on this point.

Literary and Educational.

The Study of English.

By S. Jayasankar.

I have perused with much interest the article of Mr. P. Ananthaswamy on 'Why English should be taught in our schools' in the last number of your valuable weekly. It is a matter of common knowledge that the virile English language is spoken by a large portion of mankind and that its literature is vast and wonderful Its capacity to develop by assimilating the good in other languages is also a patent fact. To be able to lisp in that language is perhaps a 'privilege', to 'wield it with powerful mastery' is certainly a distinction as desirable as it is difficult.

In the course of his article, the writer remarks that to speak the English tongue is a matter of necessity with us, in India. Whether the predominant position the English language holds today is due solely to its inherent superiority, or, is the result of its being the official language is a hard question to answer. But we must admit that the active help and persistent support of the government considerably accounts for the present high position of the English language. The fact that English is today the common medium of instruction, throws light not so much on the general spread of the language as on the defects of modern education, and, on the capacity of the Indian intellect to grasp facts even in and through an alien language. The difficulty which 'those extremists who have of late raised up the standard of a purely national education' experience in their experiments to do without the English language in their schools is, if true, due to the fact that for a considerable period of time, we, in India, heve let our vernaculars die in our selfish anxiety to learn English.

But this fact ought not to stand in the way of our recognizing the truth that the English language acted as a powerful lever for purposes of uplift. Our first political lispings were in that language; and, even today, however much we may regret it, our Congresses and Conferences cannot help conducting their proceedings in English. In social matters we have been able to come across many enlightening ideas and progressive notions through the medium of English. The acquaintance of a considerable portion of India with this language, at a time, when 'English is perhaps the most prominent of languages,' has no doubt increased India's knowledge of the world, and what is more important, the world's knowledge of India.

Mr. Ananthaswamy insists and insists too much on the commercial value of knowing English. International dealings have been facilitated by the use of the English language. But the business world will as readily know and communicate in any other language provided it is largely spoken. There are some continental languages which are at least as well known as English. In our country a knowledge of English may be useful as a valuable personal acquisition or as a passport to employment. But it cannot help us far in our travels within our own country, in Northern India for example. The reason is simple. English is not and cannot be the lingua franca of India. It has no fundamental relation to the Indian languages. It is no wonder then, that India suddenly awakened to the necessity of a national language seeks Hindi instead of English. I do not suggest that Hindi should be the common medium of instruction. Our vernaculars—and India has enough of them and to spare—are there for this purpose. Hindi must be learnt not to serve as a medium of instruction but as a means of communication.

But to go back to Mr. Ananthaswamy's article. He sees with prophetic vision the day (it is not very distant) when wireless Telegraphy and Telephony will link the British Empire closer and thus intensify the need for English and increase its advantages. He goes on to say: 'What again, are we to say of those fanatics and bigots who, while almost the whole world is moving in one unmistakable direction, advise their countrymen to stay behind and thus refrain from partaking of that vast feast of prosperity which must neccessarily fall due to all those who contribute to such a mighty concern as the Empire Exhibition which is yet to come off?'

To assume that the whole world is moving in one unmistakable direction, even after reading in the newspapers of European enmities and American aloofness is to assume quietly the reverse of what does exist. If India refuses to partake of the vast Barmecide feast—the Empire Exhibition—it is because she feels that she has been treated as 'a helot in a Boer Empire.' Denied a political equality, she refuses to solace herself with a commercial equality which the Exhibition offers her. The supreme distinction of calling Indian politicians who are at least as far-seeing and patriotic as himself, as 'fanatics and bigots' is reserved for Mr. Ananthaswamy. One of the valuable lessons of English public life which has been taught us through the medium of the English language is charity to our opponents, readiness to understand and appreciate their points of view and courtesy in disagreeing with them. If the only effect of knowing English is the ability to brand patriotic men as 'fanatics and bigots' (and I most emphatically deny that it is so) then it would constitute a powerful argument against the teaching of English in our schools.

The concluding portion of the article is noteworthy. It lays emphasis on the moral side of business, the scope afforded for the cultivation and display of moral qualities. The British Empire may well be held up as an example of what honest commerce has done and can do. 'If only to imbibe these lessons of practical wisdom, it would be amply worth anybody's while to take to the study of English.'

The advantages of knowing English are very great indeed. English connects us with the progressive West and is a valuable medium of communication with a large portion of our fellow-men in other Continents. In the business as well as in the political world, English occupies a distinguished place. In India too, it is thought that because many Indians know that language, English ought to be taught in schools. Let us remember that to affirm the popularity of English as a medium of communication is not to prove that English must be the medium of instruction. Education must have enlightenment as its object. Knowledge is from the known to the unknown. To ask Indian students to continue to learn of the mystery of the heavens or the history of mankind through the medium of English is to ask for an absurdity: the unknown cannot be understood through an unknown.

Miscellaneous.

"Krishna Dasa" on Manu.

By K. G. Natesa Sastri, Vaidya Visarada.

An Ex-High Court Judge under the pseudonym of Krishna Dasa writes in the *Hindu* of Saturday (2-2-24) vilifying the Brahmana especially of the orthodox type. In fact he never loses an opportunity of abusing the Brahmana in season and out of season. In attempting to vindicate his position before Sir P. C. Ray against the attacks of Mr. Madhavan he goes out of the way and reads a sermon about Manu quite unwarrentedly. He has occupied full 3 columns of the *Hindu* of which one column is reasonably sufficient to justify his position. The next two columns he unnecessarily devotes for giving vent to his strange and fantastic views about Manu. We waited till now hoping that men better qualified to speak on the subject will come forward to explain the position of the orthodoxy. The charges made by Krishnadasa are serious and it is the duty of every true lover of Vedic Religion to explain the position of the orthodox people who are the chief and chosen custodians of the Vedic Religion.

Krishnadasa begins by declaring "In what passes as Manu Smriti nobody expects to find the very words used by Manu" And why? He explains "no man whose reason is not clouded by orthodox bigotry believes that even the Bhagavad Gita as it now exists contains the exact words used by Dritarashtra, Dhuryodhana (the spellings are his own) Sanjaya, Arjuna and Sri Krishna. It is absurd to suppose that they talked in the sloka metrical form with each other." Krishnadasa ought to know that the orthodox people do hold that the Bhagavad Gita is the production of Bhagavan Vyasa. It is he who has arranged in the metrical form the events that occurred at the field of Kurukshetra. The ordhodox are not so stupid as to think that Sanjaya and others talked in metre, but at the same time they do hold that it is absurd to suppose that the Bhagavad Gita does not contain the exact words used by the various speakers. We hold that Vyasa took the words used by them and put them in metrical form. Wherein comes the absurdity heterodox bigots alone will be able to explain. It is therefore meaningless to say that Manu Smriti does not contain the actual words used by Manu.

He next explains that "Manu Smriti itself begins by saying that Manu taught certain principles to Bhrigu and what Bhrigu taught as Manu's teachings to an assemblage of Rishis is what we now have as Manu Smriti." Exactly. But it does not follow that the existing Manu Smriti does not contain the words of Manu. If Krishnadasa cared to understand the origin of Manu Smriti he would not have made the ridiculous statement that "clearly fictitious traditions and mythological legends have heen freely added afterwards in the beginning of the present version." The traditions are neither fictitious nor the legends mythological nor have they been added afterwards. As has been pointed out by Govindaraja the commentator quoted by Krishnadasa himself the existing Manu Smriti has been handed down through an unbroken line of teachers from Manu downwards.

Krishnadasa next says "The introduction to the Narada Smriti says that Manu Smriti originally had a lakh of verses. Another version says that it contained 12000 verses at least. Now we have less than 3000 slokas. The Mahabharata quotes several slokas from Manu which are not found in our existing version." Thus Krishnadasa seems to think that he had established that the Manusmriti does not contain the actual words of Manu. But Manu himself says "In the beginning Brahma composed this sastra and taught me first in the proper manner. And I later on taught Marichi and other Rishis" (I.,58). Hence it is clear that the author of the Sastra is Brahma himself and Manu was the first disciple who mastered the sastra. The tradition is that the lakh of slokas belongs to the version of Brahma and Manu condensed it in its present from. The other version of 12000 slokas also might have been the composition of Manu himself for it is not improbable that Manu wrote two books one larger and the other smaller. In medical works the author of Ashtanga Hridaya also wrote a bigger work named Ashtanga Sangraha. Hence because there are two versions it does not necessarily follow that the existing work does not contain the words of Manu. Even Bhrigu taught the Rishis the composition of Manu and not his own composition. The statement therefore "That it contains numerous contradictory passages and that dishonest omissions and forged additions have been made freely by the later editors of Bhrigu's disciple's original text are accepted by all scholars who are not of the hyper-orthodox pundit type" is on the face of it ridiculous and fantastic. Krishnadasa ought to know that men who are not of the hyper-orthodox pundit type are not entitld to usurp the title of scholars for themselves alone for firstly they are of the hyper-heterodox type who never cared to live up to the ideals set by Manu nor have they cared to preserve the texts intact through thick and thin. Secondly it is the hyper-orthodox pundit who lived up to the ideals set by the Vedic seers even in the midst of adverse circumstances over which he had no control and even to this day tries to live up to the ideals of his fathers who were the seers of the Vedic Religion. It is only natural that hyper-heterodox men should find contradictory passages where they do not exist because they have neglected to understand the unbroken tradition preserved by the custodians of the Vedic Religion. It is equally natural that they should find "dishonest omissions and forged additions" when the tradition becomes unpalatable to the hyper-heterodox specimen of the human beings. The silly observations made later on by Krishnadasa that "the corruptions can be easily found out and rejected they being so glaringly inconsistent with the broad general principles" can be safely passed over without comment for the inconsistency is glaringly present not in the Manu Smriti but in the fatigued imagination of Krishnadasa. He is not the sole authority to decide questions of this kind.

Krishnadasa next indulges in certain cocksure statements. Says he "The chapter (IV) gives details as to the Brahmin house-holder's conduct so that his austerities and studies may be carefully preserved and advanced. The first 79 slokas deal with all these matters in a very logical order. Then 12 slokas (80 to 91) are found and these are in my opinion, clear interpolations." Such cock-sure statements are worthy of Krishnadasa alone. It is strange that a gentleman who is capable of making such uncritical statements freely indulges in criticising orthodox people. It is pramana that is required to hold the 12 slokas as interpolations, and not his opinion. If he wants to impress his views on others he ought to give his reasons. His assertions are of no value. It is evident that he studiously abhors the very name of pramanas. That the 12 slokas are interpolations may be clear to him but as a "public preacher" he owes a duty to make them clear to all. In the guise of adducing proof he says "These interpolated slokas 80 to 91 have very little connection with the context or the purpose of the chapter." Evidently he wants his readers to infer that because they are unconnected therefore they are interpolations. But it is very doubtful whether Krishnadasa has understood either the context or the purpose of the chapter. The purpose of the chapter is to teach the dharma of Snataka or the householder. The chapter enumerates the various deeds which a Grihastha ought to perform or ought not to perform. How the 12 slokas are away from the purpose is hard to understand. They deal with certain prohibitions or Nishedhas which the Brahmin ought to observe. As regards the context they are fully compatible with it as they fall within the scope of Nishedhas that are being enumerated both before and after. The cocksure statement therefore that "they were evidently forged between the 7th and the 11th century A. D. when the Brahmin priestcraft wanted to keep to themselves all learning both secular and sacred in contravention of the liberal practice which prevailed till then" is uncritical, unhistorical and ridiculous. It is amusing to read that it took 4 centuries to interpolate 12 slokas in the Manu Smriti. When Krishnadasa says that the practice of the priestcraft was liberal till the 7th century he speaks not history but his own cherished views. Both orthodox and heterodox people agree in common that Buddhism was the direct outcome of the standard of revolt raised by Buddha against the then existing Vedic religion. Buddha sincerely felt that the sway of the priestcraft over the masses was so intolerable that he voluntarily undertook to demolish the citadal of the Brahmin and release the masses from the tyranny of orthodoxy. This occurred in the B. C. periods and not in later days. The priestcraft therefore wanted to keep everything to themselves long before Gautama the Buddha was born. Pushed back still further the craft origiuated with Swayambhuva Manu, if not earlier. For the institution of the priestcraft to become intolerable a certain amount of toleration might have been allowed by the other castes for a long time and when they began to reflect upon their misfortune it became too late for them to throw off that heavy yoke put on them by the Brahmin. It was at this critical juncture that Gautama made his appearance and liberated the world from the bondage of Samsara of the Brahmin yoke during the days of Ajata Satru of the Saisunaka dynasty some 1400 years after the Kali yuga began. Another unhistorical statement which Krishnadasa, in his enthusiasm to condemn the Brahmin, makes is: "It was about the 8th century A. D. after Buddhism had been practically over-thrown, that birth and heredity were given undue predominance and that the Brahmin priest-craft worked upon the superstitious fears of the ignorant masses to claim privileges." Buddhism was never overthrown really, but it died a natural death in the land of its birth. Even after the 8th century A. D. wranglings were going on between the Buddhists and the Brahmins as is evidenced from the works of Udayanacharya and Sri Harsha. The founders and propagators of Buddhism were essentially Aryans by birth either Brahmins or Kshatriyas and after the advent of Kumarila Bhatta and Sankara Bhagavatpada in the 5th century, B. C. the philosophy of Buddhism gradually began to decline and with it its religious and social observances. During the flourishing days of Buddhism the masses came under the influence of the "noble teachings of Gautama Buddha." Buddha taught every people "to come and see" (i.e.,) to think for themselves and observe for themselves. How could the masses be superstitious afterwads is rather hard to understand. If therefore the priestcraft worked upon the superstitious fears, it

was Buddhism which long flourished that was responsible for that superstitious fear. Common sense and the recorded history of the world ought to have shown Krishnadasa that with the advance of ages rigidity gradually becomes relaxed. In the case of the Vedic religion we even see to-day that the priestcraft is daily loosing its ground inch by inch owing to the unceasing onslaught of the heterodox. Natural inference ought to the that the priestcraft, after the advent of Buddhism, must have relaxed many of its rigidities in order to make peace with the enemy. The statement therefore the priestcraft worked upon the fears of the masses and that undue predominance was given to birth and heredity does not look like that of a thinking man. The predominance, if it is undue, nevertheless, was existing from the days of Manu.

Krishnadasa next quotes passages from Manu to show that he at least was liberal in the sense in which Krishnadasa understands the term. Says he "As a wooden elephant, as a leathern deer such is the unlearned Brahmin. The three are only names." This occurs in II. 157. but this presupposes the caste by birth as otherwise "unlearned Brahmin is meaningless. Next he says "The Brahmin who does not follow his duty of learning and teaching religion, but follows other professions ceases to be Brahmin in that very life." This occurs in II. 168. The translation is not absolutely correct, but however we accept it for the present. The spirit of this passage is it lays great stress on Vedic learning and presupposes caste by birth as otherwise, "the Brahmin who does not follow" etc., becomes meaningless. Next he says "The Sudra by birth becomes a Brahmana and the Brahmana a Sudra by his conduct" This occurs in X. 65, and the expression "by his conduct" is an addition by Krishnadasa. The text does not give it. This also presupposes birth as the origin of caste. For the other statement "It is conduct that makes them and not birth" Krishnadasa alone is responsible and not Manu.

The truth is Krishnadasa has entirely missed the true import of the Manu Smriti and other sastras in his over-enthusiasm to abuse the Brahmin. For in truth no statement can be more ridiculous than that caste is determined by conduct and not by birth. The agnihotra vidhis in the Vedas presuppose caste by birth. In naming the new-born babe Manu lays down certain rules to be observed in naming the Brahmin, Kshatriya and other babes II 31-32. If conduct determines birth how the conduct of a babe becomes determind with precision on the 10th day Krishnadasa alone will be able to explain. Again the Upanayana is to be performed in the 7th year for the Brahmin, in the 10th year for the Kshatriya, in the 11th year for the Vaisya (II 36). How the conduct becomes determined at this tender age. Why no time is mentioned for the Sudras? Perhaps according to Krishnadasa it is one of those dishonest omissions. Again who is the determining authority invested with the power of determining and registering the caste of every being? Who is to enforce the law of determination made by the determining authority in case the crafty Brahmin is determined by the authority to become a Sudra in accordance with his conduct. According to Krishnadasa a man who by his pious action of reading the Vedas in the morning becomes a Brahmin, by practising the use of arms in the evening becomes a Kshatriya. Excellent indeed! Fortunately such ridiculous statements are to be found only among the heterodox who either do not wish to know the sastras or abhor them.

Krishnadasa next makes an exhibition of his superior knowledge of the sastras by making a survey (critical?) of the 12 slokas interpolated in the course of 4 centuries. Says he "and yet what do you find in these slokas 80 to 91. Sloka 80 makes the monstrous command that a Brahmin Grihastha should not give any instructions to a Sudra." How the command becomes monstrous is not plain. In the chapter dealing with Upanayana and Vedadhyayana the Sudra has been studiously excluded by Manu and it is only natural that the 80th sloka gives the command aforesaid. Tke monstrosity, if any, has already begun in the 2nd chapter when he was excluded from Vedic studies. It is easy for Krishnadasa to hold that that omission is a dishonest one, but it is hard to understand how a forger carefully interpolates in various portions of the work is rather inexplicable. For instance in another place X. 126, we find in Manu Smriti a passage similar to sloka 80 with which we are now dealing. We wish to know whether the forger according to Krishnadasa is one or are they many who interpolated at different periods and what is the proof for either contention. According to Krishnadasa these forgeries were made between the 7th and the 11th centuries A. D. But long before this period even in the 5th century. B. C. the Smriti of Yagnyavalkya which closely follows Manu was commented upon by Sureswaracharya otherwise known as Viswarupacharya the disciple of the great Sankaracharya. In this Yagnyavalkya Smriti we find passages similar to the passages 80 to 91 of Manu. (Yagnya. I. 139.140) The forgeries therefore are existing from the 5th century. B. C. downwards. Krishnadasa will also explain whether all the forgeries were made long before the commentators began to appear, or whether the commentators themselves were the dishonest forgers. Krishnadasa himself says later on that "human nature is the same in every race and in all times". How is it then that when forgeries were attempted in the early days people acquiesced in the attempt. Men of Krishnadasa's type would have existed even in those times and would have protested against such abuses. If, in spite of such protests, the forgeries were persisted and accepted by respectable commentators who were far superior in learning, integrity, honesty compassion, and ability to Krishnadasa, the inference of every thinking man ought to be that the slokas are not forgeries, but genuine compositions of the Rishis themselves. The verdict of Krishnadasa is not final.

Krishnadasa next says "A later forger added a half sloka as part of the 80th sloka. This half sloka says that so far as instruction about penance for sin is concerned, that might be given to a Sudra, but not directly, a Brahmana being placed nominally between the instructing Brahmin and the instructed Sudra, the instruction given to the intermediate Brahmin being allowed to be listened to by the Sudra. Priestly-craft, humbug, and hypocrisy cannot go further than this." But the "humbug and hypocrisy" of the heterodox who is determined not to understand the Sastras in its true spirit goes further than this. Manu himself has said in another place. "The Sudra has no right in dharma, nor is he precluded from dharma" X. 126. According to the principles of Krishnadasa the inconsistency is glaringly apparent in this passage, is easily found out and rejected. But a forger is always clever and thwarts every attempt to detect him. The seeming inconsistency is explained in the next two passages X. 127, 128, that the Sudra is entitled to perform the daily "pakayagnyas" without mantras. Hence the injunction "he is not precluded from dharma" refers to "pakayajnas" while the other one "he has no right in dharma" refers to dharmas which requires the use of Vedic Mantras. That the Sudra is not entitled to use the Vedic Mantras owing, unfortunately, to an express prohibition in the Vedas is elaborately discussed and maintained by both Jaimini, in the 6th chapter of the Purvamimamsa and by Vyasa in the 1st chapter of the Uttaramimamsa who lived at least 5025 years before today. The humbug and hypocrisy originated not

with the later priestcraft but with Jaimini and Vyasa themselves and the later Brahmins simply took pride in following their father's profession. But at least Krishnadasa could have avoided such sins. In an earlier portion he owns allegiance to Manu and when he finds passages revolting to his conscience he unhesitatingly declares them to be "clear forgeries or "dishonest omissions." Could humbug and hypocrisy have gone further.

He next adds "Then the next sloka 81 creates a new unheard of hell into which the Brahmin who teaches a Sudra and the Sudra who is taught by a Brahmin will fall into." What he means by "unheard of" is not clear. If Krishnadasa had not heard of it it does not follow that it is a forgery. He is not entitled to pose himself as an infallible authority on all religious matters. He next avers that "the immense arrogance of the hereditary sacerdotal priestcraft was not confined to Indian Brahmins of the medieval times." Quite true. It is still flourishing even in these modern times among the heterodox Brahmans in its pristine purity. The sloka 80 is not "blasphemously put into the mouth of divine Kshatriya king Manu" but is the honest conviction of the Brahmin priest Manu based upon his knowledge of the Vedic teachings (II, 7) gathered from his father Brahma.

Krishnadasa says "Slokas 82 and 83 contain some puerilities". But even in the portion accepted by Krishnadasa as being "in a very logical order" such puerilities are found. Sloka 38 says that one should not look into his own shadow in water. Sloka 43 says that one should not eat with his wife, evidently a monstrous doctrine. Sloka 45 says one should not eat wearing one cloth. Sloka 55 says one should not eat at the time of twilight, a serious hardship in these days of garden parties. In what manner these are quite in accordance with the purpose and context of the chapter and in what way are they logical Krishnadasa will kindly explain. And if these are logical why slokas 80 to 91 are illogical he will kindly explain that too.

Krishnadasa next says: "Sloka 84 is as under. Let him not accept presents from a King who is not of the pure Kshatriya race, nor from butchers, oil-manufacturers, and tavern-keepers nor from those who live by prostitution." Then, within brackets, an excellent method of writing composition, he adds "So far as butchers and prostitutes are concerned even the Brahmin sacrificial priests had been mostly reformed by the noble teachings of Gautama Buddha." According to him therefore Jaimini and Vyasa who upheld the doctrine of Yaga were butchers. Excellent indeed! It is doubtful whether Krishnadasa knows the teachings of Buddha. It is on record that Buddha taught his disciples the noble doctrine to throw off their clothes and be naked so as to be proof to virtues and vices and one lady asked a boon of him that Sramanas should wear clothes as the naked condition was repulsive. He said "so be it." The so-called noble ideals he got from the Vedic religion as he was himself a Kshatriya. He abbhorred yagas, accepted the doctrine of renunciation recommended for the fourth Asrama of the Vedic religion and taught it to all people as his own. If Krishnadasa makes a gesture of refuting my statements I am prepared to give him Chapter and Verse. Evidently Krishnadasa is unequal to the task of comprehending the Vedas. Now sloka 84 lays down the ideal which ought to be observed as far as possible. Wherein comes the harm we do not understand. He next adds "Now sloka 33 of this same Chapter has allowed a grihastha to obtain presents from a King for his subsistence. Now this sloka 84, if it were genuine should have come immediately after sloka 33 as it introduces a stringent exception to the permission given in 33." The logic of Krishnadasa in this statement is not quite clear. It is neither necessary that 84 should follow 33 nor a non-observance of it sufficient to make it a forgery. The whole chapter is devoted to certain injunctions and prohibitions which are disconnected and separate by themselves. Hence they may occur anywhere in the Chapter. As Krishnadasa himself has observed it insists "upon the necessity of purity of Kshatriya blood in a King" an excellently noble ideal. It was not with the object of classifying a non-Kshatriya king with butcher and others that this particular sloka was forged, but to impress upon the necessity of keeping away from pratigrahas or presents. Sloka 86 makes this quite plain. Krishnadasa's translation of this sloka that "to accept presents is a crime" is beside the mark. The real meaning is "Pratigraha from him (a king) is ghora" which means abominable. And why it should be so the next sloka 87, which Krishnadasa conveniently forgot to translate, explains. The passage means "He goes to the 21 hells in succession who receives presents from a king who is avaricious and who trespasses the laws or Sastras." It is clearly an excellent dictum which any self-respecting nation would like to follow. Commenting on an exactly similar passage in Yagnyavalkya I. 139., the famous Viswarupacharya says "it shows the 'Nindatisaya' which means it is intended to create in the mind an extreme repulsion towards such kings. The remarks therefore of Krishnadasa that "This sloka therefore, would prevent Brahmins getting presents from the kings of Mysore, Baroda, Indore, Travancore, Cochin and Pudukottah is nothing but silly nonsense. His other observation about the Brahmin Government servants in British India is equally puerile. It is an Apat-Dharma. The days of the Kshatriya kings have gone for ever never to return. Even in the portion accepted by Krishnadasa as of logical order we find the injunction that a Brahmin should not live in a Sudra Kingdom (IV. 61). The truth is Manu has enunciated certain ideals which he expects every Brahmin to make real as far as it lies in his power. The passages 85 and others referring to oil-mongers do not maintain that their professions are sinful, for it is their traditional duty or Swadharma, but they maintain that the Brahmin is morally bound not to accept presents from them. These are moral precepts which every one is required to observe, but they are not positive sins which cannot be expiated. Krishnadasa ought to be fully aware that Pratigrahas or presents even from Brahmins are attended with injunction of prayaschittas. And the prayaschittas differ according to the virulence of the Pratigraha. Krishnadasa has only proved himself to be a poor critic of the Sastras with no training in the rational method of expounding the principles either of history or the dharma. Evidently he is unequal to the task of comprehending the Vedic religion. Says Viswarupa "One who has not understood the spirit of the whole Vedas, how could he preach sermons, and if he does would men of learning accept him as an authority, but we find that Manu and others have been accepted by the learned, it therefore necessarily follows, that they are the knowers of all the Vedas". (Yagnya I. 266).

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The publications of the Sri Vani Vilas Press have made a name for themselves. The present publication has well kept the high standard and is a solid contribution to the Vedanta literature. The subject matter of the book cannot be discussed at length in the short space available, but we strongly recommend the book to the students of Vedanta.

—*The Mahratta.*

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* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

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